[redacted] Must Remain in Transcription Room

M-1089

Group 2.

Monday, November 28, 1966.

So, if you can trust your eyes you can see that I am here, but you don't know what is inside me, whether I am happy or not. You assume what you like.

I got a great deal of information from the tapes of the meetings, it is about the only time that I find out what are really your questions you know because you do not ask questions when I am here, that is because I talk... maybe.

Who is Hamburg?

Is that you? I remember the question that you asked.

We will talk about that. What is there that we can talk about now? Seems to me that you have asked all the questions that you can perhaps you received all the answers.

Let me say something first.

You know more and more this group will have to become a group leading up to Tuesday, the difference as you know between Mondays and Tuesdays that is between Group 1 and Group 2 is that those in Group 2 are really committed, and believe that there is really the possibility for them if they try to apply work as they understand it, that it might yield something worthwhile for them, and to that extent they are really committed to that, that is, that they really feel that at last they want to give it a good trial.

On Monday you still are a little bit 50-50 probably you have to be shown and although you are interested in knowing what work might mean, maybe you are not as interested as yet to apply it as whole-heartedly as I think you should, but in any event, you belong.

Now about Wednesday, I will make a change there, people who want to come on Wednesday don't have to pay anything at all. It is a free evening, and I think it is much better since I am not under any particular obligation that I have to give them $3.00 worth of information. They can come and sit and leave if they wish, not in the middle of the meeting, but afterwards, they need not come back, I will keep track of them as far as their names are concerned, but as far as contributions--to what? They do not know what we are talking about many times. If they do, then they can come to Monday, then as I say they belong.

Now, Monday then belonging to a Group now interested in work, and wanting to find out what is really needed for it starts to begin among you already a certain form of solidarity of wanting to work together. It is not working together only in the sense that you sit in a meeting and listen, and every once in a while talk about it, but also it requires that if there is any particular activity that could engage you, and for which you really could become a little bit more responsible and with which you could work with other people, it might create for you an opportunity to do something for yourself, because of physical work together with someone else. Here we have this place

and upstairs, and stairs all the rest, it hs to be cleaned. I would like you to understand that when I ask you to clean it I would prefer to have it done by people of the Group. It is easy enough to hire somebody to do it you know that, it would cost a bit of money and surely it is not a question that I want to save that, but it is now the question for those who really want to work physically and find out a little bit more to do certain things perhaps a little against the grain, and perhaps sacrificing sometimes their own little whims and soforth that they go out of their way a little bit for the sake, in first place, 'work for yourself' and second to help to maintain this place and if you feel that kind of a responsibility then I would like you to volunteer, and not to be wishy-washy about it, that is whenever you say 'YES' it means 'YES' and whenever you make a promise that you will be here on time in order to clean, to help to clean, that you will be here, and I am telling this now to you, as a Monday Group, and I will say the same thing again to the Tuesday Group, but there have to be a few people responsible for it and those now in this present audience who know what it is to work, and those who would like to find out what it is, please contact Evelyn as far as upstairs and the stairs - stairways are concerned, and Rhoda --I see you are here Rhoda? Work it out with them so that there is not too much of a division, but Evelyn, where are you? Is Evelyn here? Evelyn: "Yes" Is that now in accordance with your wishes? Evelyn: "Yes"

That is, Will the people understand it that there is work to be done on 'yourself and work together', so, that I had to get off my chest.

NOW WE CAN TALK ABOUT WORK!

Who has certain questions that they would like to bring?

By the way it was a very good attempt. I think it is necessary for some of the older people to find out what it means to sit and to give answers, and really meet an answer at the proper place. Wherever the questioner ends, on a particular level he has reached, from that moment on the answer should start, with that particular level, and not to be above it, and not to go too soon into an explanation what work is because many times the questioner is not interested in what is work, only what could work do, <u>if I could work</u>. So that there is definitely a desire on the part of those asking the questions to find out what perhaps work might be able to do, if they only knew how to do it, and that there has to be a very good reason for it.

I think Fred that you brought up this question about judging, was it about judging? You know we judge all the time, you cannot help it. You can't contemplate and look at yourself without some form of judgement. You have an idea about yourself either you like it, or dislike it, but at least you have an opinion, and you must continue to have that kind of an opinion, you must understand that 'I' is <u>not</u> interested in that kind of judgement. It is a function of the mind and later on in one's conscience that one doesn't judge, but simply accepts for whatever it may be until 'I' has grown up enough to take over, you might say the different functions of the ordinary personality.

When I start to become creative if "I" actually is given enough food, if there is an attempt on the part of the person to want to have "I" there present to whatever is the manifestation of oneself that then the personality and all the facts, factors and all the different organs in the personality continue in exactly the same way for a long time, and that the judgement continues in your mind or some tine in your feeling. The question is only that when that particular activity of your personality is so strong there is no particular room for "I" to exist because it cannot exist in the presence of such a tremendous force. So then the personality with all the different functions becomes an obstacle for the maintenance of "I". And "I" doesn't wish to stay in the presence of too much unconsciousness -- you can say it that way.

At the same time it would be utterly foolish not to have an idea that I want to improve myself by means of work because that is the sole (it's own) reason that I become interested in it since I am not any longer interested in what I am,or rather that I judge myself that I would like to improve myself by means of working on myself. So it is logical that when I start to consider the state in which I am I have to have in the first place some question about it! IS IT REALLY NECESSARY TO BE THE WAY I AM AND then perhaps I believe that there is a possibility of getting out of that kind of a state, and then of course, one has to have the knowledge what to do about it, but I have to base my motivation on a desire of some kind for improvement, for bettering or for more understanding, or for more consciousness. That is of course a certain form of energy, and it is simply expressed as a question to myself, am I satisfied in the way I am? And when I come to the

conclusion that something can be changed, and ought to be changed then I have a wish,now this wish stays with me in my personality, it is in my solar plexus, it is also reasonably in my mind that I have to do something about myself and it should continue that way, it is not going to be dismissed because I have to maintain the wish to be awake. So the energy now that I have as a wish, wanting to change, now has to be converted, and put, part of it at least, in a different direction, solely to accomplish that what I wish. The wish is that I become conscious, that I would like to wake up, that I would like to try to become impartial to myself, and there is something in my mind that starts now to function in an objective sense. All of that has to come out of that energy that is available for myself, you might say for self-improvement. Now the question is, if I use this energy, how far will it extend because you see as soon as I start to describe --what I would like to accomplish-- how I ought to be, immediately I introduce a certain element of subjectivity, of describing something that should be an objective reality about which I do not know anything at all, and it is extremely difficult for me to describe the state of an objective man, or how I will be in an objective state, and I do not have enough data about of what is objectivity. So the wish now is completely subjectively tinted, although it is of a good kind, it is of the kind in the direction in which I hope there will be a possibility to becoming objective, so you might say a friendly wish, in the direction of objectivity, but it is not objective at all, and for that reason the energy that now I want to say,'I wish" only extends as far as I dare to go.

I don't want to describe it what it will be when I wake up, and how it should be and many times when it is based on something about a dislike of myself, or that I want to get rid of a headache, or that I cannot stand the presence of some one else, that I say now, 'I wish to work' of course, I have now an ulterior motive then, that all these things will be changed, and therefore, I will be a different kind of man provided the conditions are different. You see the accent is then completely wrong. The accent should remain on myself, knowing that in an unconscious state I am constantly affected by anything that comes in from the outside, and I digest it in a subjective manner, but when I could become objective, then I have to trust that the state of objectivity will give me more information about myself, and on account of which either my behavior can change, or that perhaps I become more and more impervious to outside conditions which affect me in an unconscious state, so the wish to WORK simply means, I WISH TO WAKE UP, and that is all. When I am awake I will know much more and I hope that in that state, if it can be maintained that I could gradually start to function objectively, but it will be a very long time --because what will have to be objective my "I" and what is there of my "I" at the beginning there is just a little bit of a wish, and a real wish, really of something that I know that I ought to have and strive towards, but it is so little that it really cannot have as yet any effect on me, and for a long time I will have to keep on building and building until ultimtely this little "I" has grown up enough, as I said many times, to stand on

its own feet and you have to consider this "I" as if it is something that becomes for you a good friend in the first place, but a friend who is impartial about yourself, and a person who then as a friend will tell you what is right for you, when he actually knows enough about yourself, and then is able to form an opinion. You see, it will be a long time before this "I" takes over that particular kind of development, and even you might say becomes sufficiently mature to be able to help you. So it is not a question one has to live for any length of time in the dark, as soon as there is a little "I" that starts to function even on a very small scale, it already starts to have a very definite effect on me, because the presence of something that is objective in a subjective world cannot be otherwise then just indicate the possibility of light as an objective, in an objective sense as compared to an unconsciousness which may be compared to a dark state. May be it is a little bit too starkly defined to say it is as light and darkness before one has the realization that there is that kind of a difference between a waking-sleeping state and an actual state of awareness and being awake. It will be a long time before one has that kind of an experience. At the same time it is compared to a change over from a sleep- to a waking state, and if I compare it with physical sleep and being awake, I know there is quite a fundamental difference. Even in a waking-sleeping state, I know there is light, and in a physical sleeping state I am really in the dark, this time, because my physical eyes are closed, and that the relationship between a waking-sleeping state and state of consciousness

has to do with an "I" also,but this time an "I" that I cannot define as yet, and I only wish to compare it with the possibility as if for that "I" the "I" opens up to see that what I am. I hope it is clear now Fred. The "I" is not interested in anything that has to do with your subjectivity. It leaves it alone, everything that is subjective becomes an object for observation. The "I" only wishes to be non-identified with it, and impartial to it, and records at the time when the moment of the experience happens that that is a factor which becomes for the "I" an absolute fact and it is the accumulation of such facts which are going to be useful to us when we know that they are absolute about which there is no further argument.

You understand?

Fred: Yes.

A.: O.K.

I do not think it was explained well enough. There are some other things and certain statements that have been made, of course, it is rather difficult to take it apart now. If you were in any way dissatisfied or that you felt that something else ought to be a little more elucidated, you must bring up such questions because .. --stop me when I talk, you just hold up your arm, so that I can see it, if I can see it, I will stop--.

Who has more questions?

Q- Mr. Nyland, after you have started, this little "I" has grown to a ceftain extent, if you go back and simply do the observation of the physical, facial expression, tone of voice, does this help the further growth?

A- You know this little "I" stagrts out as one or two cells most likely in the part of the brain that is virgin field for the possible development of an objective faculty. As long as I try now to become objective in whatever sense I now understand, and I become if I can be observant or something in me becomes observant of anything that I be, as I behave in any form to my physical behavior to the extent that this little "I" starts to observe in the real sense of the word, it is trying to be as impartial as it can be and trying to record at the time when it does happen whatever it is in a certain quantity of consciousness. This consciousness is accumulated and deposited in the part that is now trying to function in an objective sense whenever I make an attempt, an effort and it has a little bit of that(extent the) consciousness in it. To that extent the little "I" is being fed. You have to look at "I" when it gets you might say exercised, or exercises to do, one tells the "I" now to become observant in this kind of giving it a task the little "I" starts to develop to the extent that it can actually perform the task. This has nothing to do with the totality of the result of being objective to oneself -- because I cannot expect the little "I" to be full grown, and at the same time to know exactly what to do about 100% observation of myself, it is all the time mixed with a little bit of unconsciousness, or a great deal of it.

Or a little bit of consciousness, it is always the question of a little bit of light and a great deal of darkness, and gradually as "I" might grow, it becomes more light and less darkness. You understand that, whenever I give in my thoughts something to do to the little "I" in the form of an exercise, and I say: "Now, go ahead, you observe!" I give it food, and because of that it will grow.

Q. In doing that giving it this food, as it keeps growing, eventually it will have the ability to be objective about certain traits in the personality.

Q. As I said a little while ago, you have to consider "I" in its development as a friend. For the time being one assumes it to have the same kind of a form, we have, because we are familiar with it, to some extent we also when we are talking about God, we are making him out to be a human being in order to make it clear for ourselves to have a relationship towards God, that I can understand. It is really say-ing the same thing as if I try to put God into a form which is familiar to me because I cannot as yet understand how God is without wishing to describe him in one way or another, and I have given him a name, I call him God, it may be something actually different it may be a spiritual existence which I just cannot divine because it is much too much etherial for me. In order to give it you might say a working hypothesis, a basis then I simply say it is as if there is a person of a certain kind which starts to function more or less like I am because that I can understand. In the same way I consider "I" even if it is like a couple of cells that start to function objectively as if that in growing grows out to become

like something that I now consider like a man but at this time having only that particular quality of impartiality and that it actually understands the question of the moment. How far this "I" can start to grow that is intellectually, can I understand that it might become a consciousness and then it would have an intellectual faculty of the kind I described, i.e. impartiality but now when it is only consciousness, I understand for myself then in order to have real interest in myself as a personality then this little "I" also has to have different other functions and one of them would be of an emotional quality because as I have many times said, it has a benevolent interest in me, after all the little "I" was my creation. I put it outside of me in order afterwards to have it help me when it is sufficiently full grown, it has to help me first by an understanding intellectually and by an emotional condition which then can start to form in me a real conscience. When now this real conscience will be if for the consciousness I can understand it is a part of my brain, I could also understand that the beginning of my conscience would be in a place also part of me, and I say it is my heart and after that when I still consider this little "I" to become a full grown person and a person who is harmonious then I say he has also the possibility of acting in accordance with whatever he thinks and he feels in his way, i.e. conscious thinking and whatever he feels conscientiously as a result of that again if it is like a body or like a person it should have will power to activate that whatever it feels, whatever it thinks, and if so there I have a full grown image, and I call it "I", and

this "I" now having a benevolent influence on me, i.e. wishing now to return to me in order to help me as a personality to become what it should become, i.e. to change over from personality to individuality the task of this "I" is to make this change come about. It is at such a time that I endow the little "I" with qualities of impartiality, and you might say, simultaneity that is, understanding of the moment.I have endowed it with what for me, as a human being, becomes godlike quality and there is no reason then I say I could become full grown, and I start to compare it, it will be as if God could enter into it. You see what I mean?

Q. Not the totality of it.

A. Consider it something, as if there is an angel from heaven sent by God in order to help mankind, it is like a messenger coming to tell and then because of his presence already starting to have an effect on the multitude he might meet, and then when he .starts to talk intellectually, and he shows by means of his feeling that he really means it, that he is concerned and then because of that there is a certain amount of information which this little "I" can communicate to me poor person, to which I am willing to listen because that what is being told to me, originally was something that I wished.

Q- An additional question, does the materiality at all enter into it?

A. I don't think it does!

Q. Is it something so etheral, or psychological?

A. No, which-ever, or whatever are the differences because you do not know yourself where the matter stops.

Do I consider a feeling, a material form?

Q. I am thinking strictly of the ferms Gurdjieff used that everything in the universe is without exception material.

A. Whatever is material, the question of matter is a very difficult one because what I consider now matter, like this floor, there is much more space than there are molecules, only I cannot perceive it, with a microscope perhaps I could at certain times see that there are movements of molecules, and there are spaces in-between, they are so much larger than I can perceive them.

Q. Is that because it is out of our particular range?

A. It is our limitations of being able to perceive.

Q. The molecules the next cosmos down?

A. No, it is simply made up of certain combinations of certain things which by means of force are held together, and that creates the impression of solidity on me, I am not capable of perceiving it in any other way, but I can imagine that even it is the case there are spaces between the molecules which are enlarged more and more and that I know for a fact that when I change the solid to a liquid that it is already much freer in its movements, and the liquid takes on the shape of the conainer in which it is.

If I continue it another step with a different phase of matter with which I am familiar, I go over into a steam or a vapour state in which again the molecules are further removed and have different kinds of speeds but the spaces between them are much more enlarged. Following the same kind of reasoning I can say if by the application of some other forms of energy and not heat like I use for solid liquid to gas, but if by other means the molecules can be removed still further apart it will take on a certain form of matter which at the present time I cannot perceive but I can more or less imagine to be right as I have said several times magnetism which is quite definitely something that exists in some form or other but I will only know the results of magnetism on certain other ..... solidsand so forth which now I can see at the present time, now being caused by a force outside of me. There is no reason to assume that if I continue to have this process repeated and repeated that when the molecules are still further apart I come to a certain substance which I call etheral which is still matter in its origin and there is more space than molecules. Where can I draw the line? It is really impossible to draw a line, I can only draw a line at a point where my perception stops, and outside of it I have to admit I do not know.

Q. Is this you are describing what G. is describing in All And Everything as etherokrilno?

A. Well, etherokrilno is a little bit different, but it is of the same kind.

Q. Still I do not get what is the substance of "I"? Whether "I" is made up of material or is psychological, I am not clear on that.

A. It is material in the sense I have explained, it is something that starts to exist and exerts a force on me.

Q. Is it out of our comprehension?

A. Not entirely, you see, I can see results on me and because of that I must conclude that something exists electricity or magnetism must be in existence some where because I can see the result on this earth as attraction. So, in exactly, in the same way I will not be able to define the materiality of "I" but I will know when "I" exists in the same way as a thought exists as a mental functioning without being able to see or perceive the thought. You see that what takes place in your brain is to some extent quite abstract and I wish to bring it down to a concrete form and many times mentally I consider it a thought form in order to bring it down to earth so that I can perceive it but in reality it is nothing else but a certain electronic arrangement of some kind which produces in me that what I say is a concept of a thought.

Q. And then Mr. Nyland, if I may take this a step further something that has always perplexed me is that in the work it states we must work to obtain this Kesdjan body, soul body, and yet you take the word 'obyvatel' people who are of certain nature, you get the intimation that just by the virtue the way they live that they attain something of this nature, and also in the general teachings of Christ where he says: "You should love each other" apparently

within the basic rules he sets down is a very simple plain way to be an obyvatel if you do this then you automatically, what shall I say, begin to obtain this "I".

A. The thing is this, if I could become as simple as I possibly could live on bread and water with everything outside me having no particular value for me, I would be able to become much easier conscious, but with the conditions we at the present time live and all the impressions we receive and all the requirements which are necessary, and which we consider as our civilization or our culture simply I am on a level where I need a variety of things and if I didn't have them, I would really not be able to live any longer. An obyvatel is at a very low plain of existence regarding his own simplicity and by introducing a certain craft or an ability to do certain things at that particular level and excluding every other influence on him, he can reach a state of unity which for himself becomes harmonious, in that sense he is conscious, but his consciousness has a very low simple level, nevertheless it is consciousness so the quality is exactly the same as consciousness at a higher level, but we do not attain it because we have too many other things that we are still interested in and apparently have to be satisfied. The other point is if I could continue to live sufficiently long so that I could experience all the different kinds of ways of the worlds on myself and digest them, gradually come to a point where I will lose interest in it since I have already experienced it, and it becomes a repetition for me, then if the time of my life would be long enough, I would because of that become conscious.

In the olden ages I think that people who lived 300 or 900 years old they became conscious because of their existence and being exposed constantly to such influences which gradually lost the value for them and that what remained was their essence. If you compare it with another kind of a way will the earth ever become a planet, of course, it will but it takes eons and eons of years. If I say at what place, at what time can a man become conscious, I do not know, If I leave it simply to the experiences I have and remain attached to them, I surely will have a very hard time compared to some one who is perfectly willing to give up a great deal and live simpler, and there is no particular way of saying that a man in his ordinary life time up to 80 years of age (or so) has enough opportunity to digest all the different impressions that he has received already in early youth or digested everything that he now calls his education or even his abilities. It is difficult for an ordinary man, and I do not mean an obyvatel, but a person who is just an ordinary man of this world to become even unified regarding that what he is doing.

Theoretically, if man could at any one time have all of his three centers be combined and become one and stay that way, at that time he would be conscious. You see it never happens, and I know that in ordinary life I already have such extreme difficulty of remaining an entity, I never would be able to become a point.

If I do something with all my heart, head and hands with the exclusion of every other thought or feeling then only that what I am interested in I would be at that moment conscious, if I could maintain it, I could become a conscious person, but the influences outside me that already is, and inside me will prevent me from actually experiencing.

Q. I like to say right now I certainly want to listen to this tape again.

A. I hope you understand what I mean. It functions as a catalyser the process is going on, it is too slow for us, and we don't live to see it, and for that reason this whole problem of reoccurence, the necessity of man is if ultimately the earth is a school for him that he has to go through in order to learn the value of life or the value of responsibility. I think it applies to a man's life on earth, and during his life time he has opportunities to find out what really is the value of everything including himself and when he dies he may not be through as yet and it may be necessary for that kind of a person and that part which can still survive to go through a similar period perhaps on a higher plain, perhaps by returning to earth again to recur time and time again until finally he has reached the point of this full understanding of himself and in that way could become free. I think it is a very logical assumption, and I think that there are indications in that direction and that probably will take place. The question for oneself what could I do in my own life time? Yes, if I could give up everything right now, I could become conscious overnight

and I know it is utterly impossible in that what I say, 'if I only' simply becomes a holy wish which never can be fulfilled. Then I say if it is a process of further development in order to free myself from the bondage of earth, if actually freedom is that what I wish because then I know in that kind of state this form of life that I now represent could be reunited with that what is the totality of all life existing, if that is a process through which I have to go during the life time on earth, I have to go as it were through a school in order to try to understand that, then I will look for the possibilities of speeding up that process as if it is an ordinary chemical reaction that by means of a catalyser can be speeded up in less and less than probably 1% of the time that otherwise would be required for a normal reaction of that kind.

Work is that kind of a catalyser, it is that kind of an introduction of some kind of an element which in itself as you might say the little "I" in the presence of which the reaction will take place in the form of as I compare it every once in a while as hydrogen is being formed at a certain time when it is required for the continuation of a certain reaction,, but that what is necessary to be introduced is not like hydrogen as a gas introduced into a chemical reaction what is the real life giving force of the hydrogen it is called "instortus nasendi" that at the moment of its birth when it is actually formed in the reaction itself being then on the place this would indicate the moment of my own existence and for that I need this concept of simultaniety so that then the chemical reaction of the processes of my change of evolution now being subject to the ordinary laws of nature and taking their time to reach there that

I by introducing the little "I" create the condition which as a catalyser speeds up this particular process of becoming conscious, and that is really what one is after. For that reason it is necessary to understand that if I lose too much time in detour and that I consider one religion or another, and I go along with it for a little while and it ends up in having a little bit more information and data but still all tinted with subjectivity, I must come to the conclusion that I'm on the wrong road, and that the only way by which I can introduce a catalyser is the introduction of objectivity. That the objectivity as such becomes a catalyser for me because it has all the functions of what a catalyser should be, --it is not affected by the reaction itself. Also in chemistry I cannot explain a catalyser-- I may have a theory about it, but I find that after the reaction is over the catalyst is still the same. It maybe in the process , it is connected with some of the chemical elements and after it is all finished then the catalyser is still there, maybe a little bit more used, and maybe a little dirty, but in any event it is still there as a chemical substance in exactly the same condition the way it was put in. OBJECTIVITY as a catalyser in the process of consciousness is exactly the same. Objectivity remains as it is there if I put in now in its purest form that gradually in the process of understanding what is really meant by waking up that then in that state of being awake, objectivity becomes a real chemical element that can start to function then on its own and no longer as a catalyser. At the present time I must consider it a catalyser about which I don't know enough and I cannot even define what are the activities then only that I know if that is introduced it will

give me a chance to get free from the subjectivity and that the chemical reaction then ends up by the formation of a new kind of a product because of the catalyser which although it came out of subjectivity is not any more a subjective element. You understand,it is using different metaphors. now in trying to connect it with chemical reactions, but it is absolutely clear and it is a very interesting concept if one can see it in that sense. So it does not exclude that processes will take place in accordance with the rules of mother nature. It's quite right. Ultimately, of course, the earth will become a planet. Ultimately, if man would live long enough like Methuselah, I'm quite certain, --he was conscious--.

Q. Mr. Nyland, while you were talking a few thoughts came to my mind. In the first place, I wonder whether there are other valid catalysers that might be more easily assimilated by certain people.

A. No, there is only one objectivity, if that's the catalyser, there is no other, and the definition of objectivity is everything that is not subjective. If you know of any other that is qualified to become or to be called objective, it's quite all right. I don't know (better). If you mean however, that the application of this objectivity can be applied in different ways, I think it can. There may be different religions that will give the same kind of a principle.

Q. Well, that's what I mean. Different forms.

A. Yes, read it in the bible --if you can get there sufficient information of how to work it would be wonderful. Follow any kind of religion any way you wish, it doesn't matter. If you think that it will be given to you on a golden platter, of course, you are wrong.

It must be worked for since it is a step-wise change. It is not an ordinary evolutionary change that I simply sit and wait until I'm pushed up. These changes are step-wise. That is they are horizontal for some time, indicating a preparation for the possibility of going up. We indicate that by going away from earth, or to go higher, and that the change has to be along the vertical line instead of continuing on a horizontal line. Now, if it is vertical or a little bit more obtuse it doesn't matter very much, it is away from the surface where I live. A step indicates that it follows a certain length of time, that what is the width of the step indicates duration of time during which I prepare myself for the possibility of going up on the vertical part of the step. The vertical part of the step is the introduction of a new kind of a quality which I don't have on the surface of the first step. When I go from physical sleep to a state of what we call waking-sleeping I introduce something that is entirely different and the result is that my experiences are entirely different. That is what is new (to be introduced) is the opening of one's "I". With that I receive impressions which then are digested in my brain and because of that I have a different kind of viewpoint of the world which I cannot have when I'm asleep. In exactly the same way there is a step-wise change again, from the waking-sleeping state to a/state a state of consciousness, and the introduction to that is by means of objectivity. Objectivity becomes for me not only the catalyser, but the existence of something that can see in a conscious way amd, you might say, as that might be defined, free from that what I call now my subjectivity in the form of partiality.

And it also means that it has to be applied at the moment when it exists which is indicated by the vertical line going up which stays at that moment in time. You see, it does not proceed any longer in the direction like the surface of the first step. It goes up. and at that time, time loses its value as far as duration is concerned This is the difference again as indicated by a step --when I get to the top of that vertical line there is a new level of ..... and in that level I call it now self consciousness-- again I will reach at the end of that kind of a step another vertical obstacle which has to be you might say scaled. And whatever is needed for that, I call it conscious labor and intentional suffering, which simply means that I from that moment can go over from the state of self consciousness into a cosmic conscious state. One could continue and assume that there are more steps than only that and that totally there may be seven and there may be different layers of being and whatever it may be, I don't know, because one has to be at a higher level in order to see further than what we at the present time can see. That what we can see at this moment is as far as number three if we are at the point one, and that the progress indicated by the step-wise diagram is that I go up to three in order to return to two. This really a step-wise change. You see it is different from evolution, where I would go one-two-three. This one-two-three means I return to a lower place by first having seen the possibilities of how it might be and settling then for that what is in-between. Now, if there are seven, according to theosophy, if there are more layers, I cannot see further than three.

I can be influenced by four in good times when I am open enough there may be that kind of an influence, but outside of that, I cannot see further. When I get to two, four becomes for me number three. Then I can be influenced by five. But no further than that. So if I want to judge about how many layers of possible evolution there are, I would have to be at point three in order to see four, five and six. And maybe it is true that if it is also in accordance with the development of an octave that then it is made up of two triads of which I know one, three and two, and that the next triad may be, if I skipped the fa and call it four, then it may be five, six, and seven. And that then I would say at seven, that would be the last layer. Or if I put it the other way, if I consider the cosmic scale as indicated by the ray of creation that then earth being at the fa that there is still for me the sol, la, si to go through before I come to the absolute. Whatever way one wants to consider it, it doesn't matter very much because it doesn't help me. It doesn't help me if I know God exists somewhere where there is no meaning to me. It does help me to some extent if I assume God to be at place three, then I say I can be under that influence, whatever I think is three. And I don't mind it, when I get to two, that God has moved up to four. It's quite all right. Because the purpose of man on earth has to be to understand that everything is in motion in which he has to take part. And that if he is not working that then he becomes ordinary stuff, inert matter, and that inert matter, as matter, is necessary for the totality of everything existing. But it is as far as I am

concerned dead, and that the only way by which a man can fulfill his function is that he understands that his life is his work, and his work is his life, and that if he doesn't work, he is not alive. And that if one values the possibility of living and perhaps ultimately joining in the totality of living, perhaps in order to express it again in terminology which we understand as management, or helping the 'All Father Creator' in the maintaining of the world as it is or lighten His burden, all these things are poetic images which become familiar to me simply because they have to be put in certain terms, that I can understand subjectively. May be afterwards when I start to understand more and more of what it is to be less and less finite, that then the last step may be a change-over from a finiteness to infinity which I then will find out that that is exactly the concept that I am constantly struggling with --how can I change at the present time that what is finite into infinity, if I undestand that infinity means omnipresence, and if omnipresence exists it must exist now where I am. You see I have to be quite loose from all that. As long as I understand what is the principle that is involved, and for me that what becomes important is that there is something higher which I now call God, --I pray to it, and I strive toward it in order to accomplish something as if I have received from that God something that can help me to get a little bit higher-- not to reach God as yet, but I settle for a different place in which that where I am, that where I ultimately wish to go, now I stay where I am at a little higher level than before. If one wants to find out the different religious believes, or religions, and what they mean study them. See what is there, Take .....

Take Krishnamurti, Take Persian, Vedante, Take Buddhism, or Take Zen.. Take whatever you wish.. the Bible Read the Bible, try to understand what can I extract from it so that I, in my daily life, because you see I don't want to become a saint and I don't want to become a faquir and neither do I want to become yogi because it is not as yet full grown man. The idea of Gurdjieff is harmonious man, not God. But in harmonious man, he is God. But you see my aim is different, if my aim is to be a saint, of course, I will follow a different line. If I am to reach heaven as fast as I can I can commit suicide, but I don't know for sure that after that that I will have some kind of a soul. And it doesn't seem to be logical to cut my life short when it is just starting. And there must be definitely a meaning to my life, otherwise why would I have been born? I can say it's unfortunate it's earth I was born on, yes, many times I hope that it would have been Saturn, or some other place, but I am not. And that is the pragmatism of it, that I accept that what I am now and if I don't like Gurdjieff then I go somewhere else. But I don't know if I can find anywhere else this question solved of the introduction of objectivity as a catalyser in the midst of my subjectivity. How can I get rid of my subjectivity when I keep on thinking and feeling about it. How can I extract something out of that which doesn't exist, then only by the introducing of something that I endow with qualities which do no exist at the present time and I define them like that. This is the whole problem because all religions are free and open to me. Why shouldn't I continue in the direction of Zen, if it can give me the understanding of the moment.

It would be marvelous, but how can I?
We are subject to the limitations of ourselves. Unless my mind is able to grasp what is needed for my daily activity and tasks, I will never do it. I will keep on praying and hoping for the best. I can follow a line of let's say yielding and opening up by becoming spiritual. I can follow the line of evading and avoiding every temptation of this world. I can reduce myself to the lowest level of existence by simply begging for my food and not working and hoping that in that way I will praise the Lord. And maybe I can go to church, and sit and pray there all the time, also you might say hoping for the best. But othersie what else will I do in ordinary life when I am in ordinary life. I can withdraw and sit in my ivory tower or twiddle my thumbs and then hope that because of that when I write a beautiful book that then I will be blessed. I have my doubts. I don't think I will get anywhere. I think I will stay on earth in the midst of my subjectivity. It all depends how will I define freedom. It is freedom from something that is subjective, I have got to have something that is not subjective. How otherwise can I even conceive in my subjectivity anything that is non-subjective, and make it work for me. You see, Dawn, it doesn't matter if it is work or not. If at the time I I say it is too much for me and let it go, I will be reduced or as least stay on the lvel where I am, hoping I will, --MOST LIKELY I WON'T BECAUSE THE LAW OF GRAVITY WILL DRAG ME DOWN!

I have lost interest in wanting to work on myself, simply because it is too difficult, then I would look for something that is to your satisfaction, maybe I go to Ethical Culture, and I only am interested in relationship of human beings on earth, and be kind and nice to them, and to help by paying a little bit to the poor people who are suffering in Viet Nam. All of that is possible in ordinary life, why not? But the main aim for man is as far as I can see that he is able to grow with something that will enable him because of that growth to be free from what he is at the present time. Because that is ultimately the question I have to face when I die! If I were not so sure that --perhaps I would not die, I would not be interested in work. That is why Gurdjieff makes it a central point --Ashiata Shiemash-- of saying if man could become conscious of the fact that he will die, that is the only possibility he will have to use in order to work because love, hope and charity will not help, not any more! They are already too spoiled, they are much and much too subjective. But death means still objectivity. Death is the end of my subjectivity, as I know it. That is why it is of value. It is not just because everything stops, it is the substitution of something that is not bound by this earth. And any kind of religion which will bring that to the foreground and to become serious about this question of one's death, that is a religion that will help you to think about the possibility of not

to be affected by it, and to lose, to have death lose it's power over me, that is what is meant by the bible. But who can read it? Who can read the bible at the present time, when it is completely covered up with all kinds of dogma, and interpretations of human beings. Who perhaps well meaningly, nevertheless could not decipher what it really is to WORK, simply that the statements one has to be this, one has to be that.. The Ten Commandments, and so forth, and you sit in front of it and you look at it, and say h o w ?
How can I not commit adultery? What is it that I say that I continue to see that I lie all the time to myself as well as to others, that I steel even, that I live remaining constantly subjective! How can I kill this subjectivity like death kills it, for good, because my body is returned to the earth, it is not of use to me anymore. ALL RIGHT?

Q. I'd just like to complete the question that I start with, could this step-wise growth be interpreted on a minute scale to refer to every attempt made to work. Could you use this as a means to improving your technique and building on it as it were so that you could do it more easily the next time and the next time?

A- I think the changes are gradual, before you can come to the end of the step you have to go through a variety of different experiences until finally there is enough left for the wish to go up. I think all

during the process of being (or on the surface) one is trying one thing, or another, and in that particular kind of a process one can imitate what it would be to be faced by a step. But you see, I don't think it happens in ordinary life. I think that that what takes place in ordinary life is in accordance with another kind of a law, the law of seven, the law of phenomena. And that I can say, yes, it is a step-wise diagram, also if I understand the one-two-and-three, or do-re-mi as a triad, and becoming one FA, and then sol-la-si is again the second triad, one step forward, i.e. one-and-half, this time increased by FA, but then when I am still under the do-re-mi, I am still in the subjective state of not being able to know exactly which is which, do-re-mi or not, and that in the attempts that I make in ordinary life it is: do-re-me mi-re-do. And it is only when that what is now do-re-me for me has become a point, that means when I am through with an experience, and I don't have to do it again, it has become a point for me.

Do-re-mi involved in the experience has been reduced to something that I know now for sure. That I think is the way progress will take place, and that during that do-re-mi, it is like an evolutionary scale, that goes from one to the other. That it does not lead anywhere and has to return to its origin many times, I know that in ordinary life also. I think the rules of ordinary life and progress are not really of the kind that I can see the steps so easily.

But everyó once in a while I know that if I keep on studying in a certain direction that that apparently is a preparation for at a moment of getting it out of ..... and that all that I have to do is to keep on having contact with that what I wish to learn, coming then because of this to a point in which you might say all of a sudden a light goes up. If I study during the evening and I cannot reach it, you know the idea is to put the book under your pillow and the next morning you wake up knowing it. And it is interesting how one constant contact with an idea trying to find a solution to some kind of a problem how all of a sudden may be you are sitting in a car and there it is right there in front of you, and you say why could not I see it before? You could not see it because you had to go through a preliminary period of study. So I would not get stuck too much on this step-wise diagram because many times we are not looking at it in such minute detail. It is only a step when I am close to it. It is a (line) when I am away from it. That is why many times I am mistaken and I think that it is evolution in accordance with regular life. Not even Darwin thought that. The growth in a botanical field or agriculture in general is means of steps. It is mutation that changes one species from another. Natural laws that are based constantly on step-wise changing by means of (water) structure or the atom, without any questions there are steps in it,

and the different rings of the electrons around the nucleus and so forth, and so forth so that you can indicate it many many times. Civilizations happen to go on for a little while, all of a sudden a revolution changing it entirely, the face of it, certain years which are indicating how before that and then afterwards. It is the French revolution it is 1 9 4 8, Karl Marx and the introduction of something else. Cycles, also the same thing. New epochs, in which we are living at the present time. Changing over from different signs of the Zodiac from one to the other. From Pisces to Aquarius, whatever it may be. It is all the time that kind of a change that if I am far enough away I think it is flowing easily. When I come closer, I see there is a difference. ALL RIGHT?

Q. While we are speaking on the subject, I did just like to make a statement that if a person doesn't work and at the time of his death, whether it is young in life or old in life, that a person will die completely as far as nothing of himself living afterwards?

A- Is that a statement you make?

Q- Yes, I feel I understand it that way.

A- No, I don't think it is that way, No, a man is made up of different parts, some of the parts are subject to death on earth, and some of the parts are not.

The question is, if that what remains and could remain after death is no longer subjective, and if it could have been developed during his life time into objective values, such people when they die can have different forms of existence after their physical death.

For instance, that what is in man, and I call it the do-re-mi of his emotional body, is still unconscious and belongs to ..... but it is something that is different from his emotional states or his feeling states in his one-two-and-three --personality appearance. (?)

Q. I just want to get something clear because I am paying attention to it with my mind, but if something objective is not brought about in a persons life, if nothing is brought about does a person die completely?

A-- Well, it is a question of something actually of that kind does not exist accidentally, but let's talk about that a little later.

What already exists in a man are three things, one is his physical body, the other is half of his emotional body, and the third is his intellect.

That what touches at the point where there might be a change over from an unconscious to a conscious area, is really that what is the si-do of his physical body.

What is the FA of his emotional body, and what is the DO of his intellectual body. At these three points there are indications of something else existing, and the more a person now spends his time in thinking about the possibility of

his evolution, even if he does not know how, something in him is crystalized, which is not necessarily of a subjective kind. It is embedded in subjectivity, but it has a possibility of existing because it is already partly tinted with a wish to become something else. So it is not necessary for a person at times to know how to work in order to survive death. It may be that there is a little part that exists and I believe it does exist and it still remains in existence just outside of the earth, in a different kind of atmosphere, it stays around the earth for some time, forty days in any event, and then it goes through a certain state of sleep in which it is still bound, and it is not yet possible for it to become really free enough to move around in what is called the other world. After some time, it will, I would say almost automatically wake up a little more and then there is a possibility for further work for that kind of a person which at that time still carries this name.. It is the part of his emotional body which is not fully developed and which now might have a chance to become further developed. And in that way it is also helped by that part of his intellect which was interested in the hereafter or in the possibilities after death. Whenever a person thinks about the possibility of what might happen in heaven what would be God, or religiously, even if it is dogmatic that he thinks about such a possibility, or let's say, becoming an angel or leading a good life, in order to pay for one's existence, now or whatever motivations there

may have been, something of such a person remains in existence without having the advantage of a physical body. It depends at the time of the realization of such an entity, I call it now 'entity is' what is needed for it and in that way it will be guided by spirits of a different kind which are further developped which can help him then to tell such'an entity' what it should do.

There are three possibilities:

One is that it stays where it is trying to work out conditions --in the conditions-- of that world, in which it happens to live.

The other is that it prepares itself by means of chastising for a perfectly higher level where it really would like to reach.

The third is that it maybe considered necessary to return to earth in order to go through earth's school to develop certain things that were not developed during his lifetime.

I think a person, if it is a person, I call it an entity, is under the influence there where he is still open, and still has vitality enough because by that time that what is age is connected with the physical body, that what is young is still in this I call it man number four.

That what remains in existence has an entirely different kind of an appearance than what he was on earth when he died, and therefore, that vitality will enable him to work constantly then on the basis of a development of what is then called kesdjanian body. So that that kind of an entity can continue to exist in accordance with the lifetime that is allotted

to a kesdjanian body (body), and during that time, you might say, would have a chance for further development of his not only self-consciousness, but also his cosmic consciousness. I think that an entity, like that reaching another world will have to go through the difficulties that a man now would have to go through in order to become conscious. That he also has to work on himself, and that only because of that since he is already a little freer since there is no physical body and more that the possibility of a development for him can take place in a much shorter time than we know here on earth, because he has already a certain freedom. In other words, he can be a little easier impartial. That it is necessary for him to become conscious, that is a different question. Because for this consciousness he has to undergo certain conditions of which that entity will adapt itself to what is then called, having in mind the possibility of further growth, conscious -labor. That is there has to be created for that entity certain forms of existence in which again there is friction, and again in which there is the kesdjanian body determining how long time will be allotted for him in order to perfect himself. After such a step, reaching perhaps if he can during that lifetime of kesdjan and the freedom of death of kesdjan might give him the possibility of the development of his soul. And that soul development in our terminology would be sol-la-si of his intellectual body, which then would link up with a cosmis consciousness, and out of the first cycle

of development as indicated by the enneagram, he would then be in contact with the possibility of a cosmic consciousness in which he would find his place in accordance with the fourth and the fifth rule of objective morality. What this particular state is, is very difficult to describe because it belongs to an entirely different kind of a world which at the present time we cannot conceive. --Then only-- we can perceive it, to some extent, when one is in Kesdjanian and lives there, and one is already in a soul body, then knowing that what might become, that could become reality for them.

No, I think, it is not so easy to say that man dies, physically of course, he will, we know that. But what is left of him, there are too many indications that there is a spirit world which we call the other world, but an existence of certain identities which are still the same as what they were on earth, but in a different kind of a form, and surely more ethereal but nevertheless having taken with them a certain form of memory which then links them and sometimes for a very long time links them to earth.

But that those, who in the time sense of earth in history who have gone before many centuries ago, they gradually loosen themselves completely from earth, and they remain in existence, that is having continued to work will then be allotted to a different level in which from that standpoint earth cannot be recognized any more, It is interesting to philosophise about it. It does not buy you any particular

bread, but it can give you a certain perspective, and an idea of what are we trying to do, and where does man really belong, and can he, during his life time have a certain insight of the possibility with that kind of perspective then turning it around for himself it is worthwhile to live because I wish to become part of the possibilities of that kind of a development by using now whatever I understand of objectivity. In the terminology that we give it, to try to apply it in my daily life, that ultimately, the aim would be that a man could develop certain things within himself during his life-time now, and that the catalyser could function in such a way that the time would be shortened and that gradually, although he will never lose the necessity of having to work, because that is a constant factor of anything that is and remains finite, that ultimately he hopes that in infinity he will be abel <u>TO BE</u> and that his <u>BEING</u> is then his life.

If that requires that such a time of being a constant manifestation of some kind of a form, that is still an open question.

As far as Gurdjieff is concerned, the fact that His Endlessness at the time became cognizant of the fact that he was also being eaten by Heropass it might, it might indicate that that what is infinity is not something that we at the present time can conceive of and that for that reason, talking about that what is for us His Endlessness, simply we have to put it again

into a form which we understand and that when we say he was eaten by Heropass, we compare it with the condition in which we are and which we can understand when we say we are eaten by our own time, as we live it.
Whatever it may be, it is again like a philosophy. If one can find within oneself at this time that what is the moment of existence, if one can experience that form of bliss in which there is no opposite, if one can be at a certain time absolute without any further question, then one has already the experience of God even if it is for less than a second. And with that kind of taste one will be able to have enough desire to continue to Work.
This is why there is a possibility of experiencing something that you will not so easily experience unless you know how to apply all the different data, information everything that you have into your daily life, in order to make out of that life something that becomes more harmonious, and ultimately will become unperishable.
That what is absolute is absolute because of its <u>being.</u>
When it is , it is and there is nothing else that exists.
So try to apply what you know, try to see to what extent you find obstacles that are in the way. And if it can give you a little bit more insight day after day about yourself, your character, your traits of personality, your tendencies, that on which you many times depend, and as if in that kind of an attempt you could become a little bit less partial to it,

and perhaps also with that you could gain some freedom, freedom of movement, freedom of thought, and freedom of feeling.

So I wish you will have a good week.

See you next week.